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# THE JAINA GAZETTE

## THE MONTHLY ORGAN

## OF THE

## ALL-INDIA JAINA ASSOCIATION.

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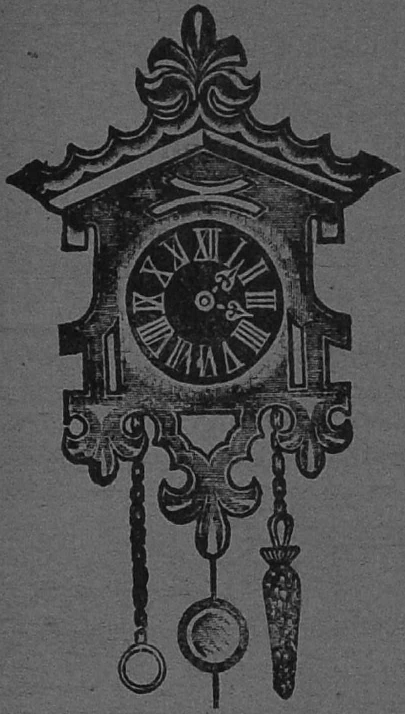

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# THE JAINA GAZETTE

VOL. XX. No. 9. } MADRAS SEPTEMBER 1924. { WHOLE. No. 231

**Through ignorance of what is good and what is bad, the life of man is greatly perplexed.**

—*Cicero.*

## THE CENTRAL JAIN COLLEGE.

BY

**Manilal H. Udani, M.A., LL.B., F.L.L.C.,**

***Vakil, High Court, Rajkot.***

THE originator of this idea was our dearest friend Kumar Devendra Prasad of Arrah. Early in the year 1913-14 at the Jain Conference at Benares, he placed this noble idea before the community and all the members then present accepted it as most necessary. Thereafter he made sincere attempts to start the Jain College but unfortunately for our community his span of life was so short and we lost this shining star from our midst just at the time when he was needed the most. The hero has gone but his work everlasting as it is and his noble ideas are bequeathed to us and it is now the pious duty of our Jain brothers to put into action several of his works one after another. The first and foremost idea that requires to be put into action is the founding of a Central Jain College in India.

We know as a matter of fact that the educated Jains whose guidance and help would be most material to the community are mostly remaining aloof in all religious affairs and this is due to the want of religious training in early childhood. They study in

Christian Colleges and the inherent *Sanskaras* of Jainism are not formed in them. If we have a Central Jain College on ideal style, all the Jain undergraduates and graduates will be able to live together and have a common platform for discussion of all ideas for the welfare of the community and as religious instruction will be compulsorily imparted in such an institution, they will imbibe into their minds an early liking for Jainism. Some of them will be able to explore the truths of the religion and the star of Jainism will shine illustriously in the world. It is a question of cost of a few lacs to the community but gentlemen like Sir Hukumchand or Rai Bahadur Sheth Kalyanmalji or such others can afford to make their names immortal by donating for such an institution. Money never lacks for any good ideal; but workers are badly needed.

Our community has the brightest future before it, if we can have a dozen workers. We feel the want of men like Kumar Devendra Prasadji at every moment who inspired the community with self-sacrifice and continued work for its welfare. We require some of our brothers to come forward and work for the community. We are considered as a wealthy class but at the same time we are still considered as backward in education. We are a commercial class of people having a bright future before us but we have not been able to make any progress as yet for lack of united efforts in the cause of education and communal status. If a Central Jain College can be founded, the solution of all the problems for the uplift of the community will be easy and we will be able to create a harmonious whole. Our Bharat Jain Mahamandal will give a common room to all and respectable Jains of all the three sections should meet unitedly and form a committee for collecting funds for a Central Jain College.

Most of the Jain graduates are highly educated and hold high positions in life. The Jain merchants are holding decent position in the public and they have the welfare of the community at heart. They require to be tapped at the right moment and the community will be greatly advanced. The Jains had given a decent quota to the funds of the Hindu University at Benares and they would not be slack in lending their hand to the cause of the community if they can be advised that by founding a Central Jain College, the sacred religion will be better enlightened. We require to meet

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unitedly and consider all questions affecting the welfare of the community as a whole. Our Jain graduates should work in this direction. I did my humble duty towards the community when I was in Bombay and when I had a great scope of work before me. From 1915 I settled in my native place, Rajkot and was thus away from the Bombay activities. I am doing what I can in this place, but a central move from Bombay or Delhi is necessary for such an all India-movement. The call of Mr. C. S. Meghakumar reminded me recently for contributing my little mite to the cause of the community and I think every one of us should join together and work for having all the high ideals of Kumar Devendra Prasad to be put into action. The question of founding a Central Jain College is the most important and I trust our rich brothers will take up the matter in right earnest and announce a rich donation for the College which will serve as a source for all movements for the uplift of the community.

## Pramana-naya-tattvalokalamkara

OF

**Sri Vadideva Suri.**

*Translated by* ***Harisatya Bhattacharya, M.A., B.L.,***

*(Continued from page 183 of Vol. XX No. 8.)*

*Sutra*, 52.

That whose invariable connection is known to be only with the opposite of the Proven, is the Opposed.

*Commentary.*

The second form of the Mark-fallacy, called the Opposed (*Virudha*) is considered here. The fallacious Mark, called the *Opposed*, is invariably connected with the opposite of the Proven instead of being invariably connected with the Proven itself.

*Sutra*, 53.

For instance: Soul is immutable or mutable; because it has the knowledge called 'conception' etc. etc.

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*Commentary.*

The Sankhya school urgues that as the Soul is possessed of the power of knowing by Similarity (*Pratyabhijna*) etc., it is immutable. The Jaina philosopher points out, however, that knowledge by Similarity does not necessarily imply immutability; it rather implies change in the Subject. Hence the Sankhya conclusion of the immutability of the Soul from its power of conception is not quite valid. On the other hand, the argument of the Sangatas also is incorrect. The Buddhists argue that knowledge by Similarity implies that the Soul is always changing. To this the Jaina reply is that if the Soul had not the principle of immutability in itself, Memory, conception etc. (with regard to one and the same self) would have been impossible. In other words, Conception—the given Hetu—is in some sense, necessarily connected with immutability—the opposite of the Buddhist Proven. Hence the Sangata argument is not valid.

The Sankhya and the Buddhist arguments are the instances of the Mark-fallacy of the Opposed form. The correct conclusion that follows from the given Hetu (*i.e.*, the Soul's power of knowing by Similarity) is the conclusion of the Jainas,—the Soul is both immutable and mutable.

Others however, make out a different classification of the fallacies of the 'Opposed' form. Thus, there are four forms of such fallacies, where there are '*Sapakshas*' (*i.e.*, similar instances or kindreds of the Minor Term). 1. *Pausha-vipaksha-vyāpaka* *i.e.*, a fallacious Mark which abides in Paksha (the Minor term) and the Vipaksha (instances, opposed to the Minor term). *e.g.* Sound is eternal, because it is a product. Here the Mark exists both in the Paksha (the Sound) and in the Vipaksha (say, a Pitcher). It is to be seen that in this argument as well as in the three that follow the Sapaksha is Ether etc., which are eternal. 2. *Vipakshaika-desavritti-Paksha-Vyāpaka* *i.e.*, a fallacious Mark which abides in a part of the Vipaksha as well as in the Paksha *e.g.* Sound is eternal, because owing to its having a class-essence, it is perceptible through our outer sense. Here the Hetu exists in the Paksha (the Sound); it exists also in *some* of the antitheses of the Paksha *e.g.* in a Pitcher etc., but not in others *e.g.* Happiness etc. 3. *Paksha-*

*vipakshaikadiśavritti* *i.e.*, a fallacious Mark which exists in a part only of the Paksha and in a part of the Vipaksha as well *e.g.* Sound is eternal because it is subject to modification. Here the Hetu exists in *some* species of the Paksha only ; for, it is only the human Sounds that can be modifed ; there are other Sounds which cannot be modified. The given Hetu exists in *some* species of the Vipaksha also but not in others. A Pitcher etc. which are non-eternal (and thus are the Vipakshas of the Minor Term) can be modified while Lightning etc. which also are non-eternal are incapable of modification 4. *Pakshaikadiśavritt-Vipaksha-vyāpaka* *i.e.*, a fallacious Mark which exists in a part only of the Paksha and in the Vipaksha *e.g.*, Earth is eternal because it is a product. Here the Hetu exists in *some* species of the Paksha but not in others. Thus, a Dvanuka (a combination of two atoms) etc., may be products but certainly not the Paramanus (the ultimate atoms). The given Hetu exists also in the Vipaksha *e.g.*, a Pitcher etc.

The above are the instances of the four forms of the middle Term Fallacy of the Opposed form, where there are Sapakshas or kindreds of the Minor Term. In some of the arguments, however, we may not have such Sapakshas. There may be four forms of fallacies of the Opposed form in regard to such arguments too.

5. *Paksha-Vipaksha-vyāpaka* *i.e.*, a fallacious Mark that exists both in the Paksha and in the Vipaksha *e.g.* Sound is the distinguishing attribute of Ether because it is perceptible. Here the Hetu exists in the Paksha. It exists also in the Vipaksha *e.g.*, in colour etc. It is to be noted here that in this argument as well as in the three that follow, there can be no Sapaksha of the Paksha. 6. *Paksha-vipakshai-kadisavritti* *i.e.*, a fallacious Mark that exists in a part only of the Paksha as well as in a part of the Vipaksha *e.g.*, Sound is the distinguishing characteristic of Ether because it is subject to modification. The given Hetu exists in *some* species of the Paksha *e.g.*, in human Sounds but not in other modes of Sound. It exists also in *some* species of the Vipaksha *e.g.*, in colour etc. but not in others *e.g.*, in Lightning etc. 7. *Paksha-vyāpaka-Vipakshaikadīśavritti* *i.e.*, a fallacious Mark that

exists in the Paksha and in a part of the Vipaksha as well e.g. Sound is the distinguishing characteristic of Ether because it is perceptible through the outer sense. Here the Hetu exists in the Paksha. It exists also in *some* species of the Vipaksha e.g. in colour etc. but not in others e.g., in Happiness etc. 8. *Vipaksha-vyāpaka-Pakshaika-diśavritti* i.e., a fallacious Mark that exists in the Vipaksha and in a part only of the Paksha e.g. Sound is the distinguishing attribute of Ether because it does not consist in words. Here the Hetu exists in *some* species of the Paksha e.g., in Sounds which are counterparts of single letters of the alphabet. The Hetu does not abide in other modes of Sound. On the other hand, it exists in the Vipaksha such as colour etc.

The Jaina logician holds that all the above Fallacies are but modifications of the Hetu-fallacy of the 'Opposed' form, described before.

The Sangatas, however, hold that there are two forms of the Viruddha fallacy,—1. A Hetu which leads to something which is opposed to the nature of the Minor Term and 2. A Hetu which leads to something which is opposed to a particular mode of the Minor Term. The Jaina logicians object to these being called the Middle Term Fallacies of the Opposed form as, properly speaking, the Hetu-fallacies consist in being opposed to the nature of the *Sādhya* or the Proven and not to that of the *Dhurmi* or the Minor Term.

With regard to the eight forms of the Hetu-fallacy of the Opposed form, some are of opinion that only those of them that are Paksha-vyapaka (i.e., those that abide in the Paksha) are the *Viruddha* i.e., Opposed; the rest,—numbering four—need not be treated as the *Viruddha* as they are *Asidda* or Unproved, as well. The Jaina logician holds that a fallacious Mark may be *Asiddha* and yet it may be treated as *Viruddha*, if it is really such.

*Sutra 54.*

That whose 'invariable connection' (with the Proven or the Major Term) is Doubted, is the Doubtful.

*Commentary.*

The third and the last form of the Hetu-fallacy, called the *Anaikāntika* or the doubtful is described here. Sometimes, the Hetu-phenomenon occurs where the Sadhya-phenomenon occurs; and sometimes, the Hetu-phenomenon occurs although the Sadhya-phenomenon does not occur; well,—in such a case, the invariable connection between the Hetu and the Sadhya is doubted.

*Sutra, 55.*

That is of two kinds: (a Hetu) whose existence in the *Vipaksha* (opposite of the Proven) is known and (a Hetu) whose existence in the *Vipaksha* is suspected.

*Commentary.*

The two modes of the Hetu-fallacy of the *Anaikantika* form, described above are respectively called the ***Nirnita-vipaksha-vrittika*** and the *Sandigdha-vipaksha-vrittika.* The latter is also known as *Sandigdha-vipaksha-vyāvrittika, Sandigdhānyathānupapattika* and *Sandigdha-vyatireka.*

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# THE STORY OF THE GOLD DISH.

(*A story from "Nariviruttam," a famous Tamil classic.*)

விழுமின் பொற்கலம் பெற்றங்கோ ரேழைபோய்க்
கழுவு வான்புகக் கைத்தலத் தின்னிரா
தழுவ நீர்புகுந் தாழ் தலிற் கெட்டுயிர்
வழுவி ஞர்கதை வைகலுங் கேட்டுமால்.

ONCE a villager was ploughing his fields when he came across a moss-covered vessel, in the furrows in the ground. Not knowing what it was, he took it to the neighbouring town. While walking through the bazaars he met a merchant and showed the vessel to him. The merchant keenly enough understood that the mossy vessel was a gold dish in reality but would not reveal this to the villager. The merchant quietly asked the other man as to the price at which the latter would be willing to part with the vessel. "A measure of pepper," was the simple but ready reply. Though the merchant knew full well that this price was nothing compared to the worth of the vessel his bargaining disposition would not permit him to consent to give "a measure of pepper."

So he began to offer one ollock of pepper *i.e.*, one eighth of a measure. Thereupon the villager would not agree and walked his way and showed it to another businessman. Howevermuch the merchant entreated the villager to return he would not but went on to the second man. The merchant's disappointment and sorrow at not getting the gold dish knew no bounds. His mind began to unsettle and he went about crying "Oh, how I wish I had given him a measure of pepper?"

The businessman to whom the villager showed his vessel readily gave the price asked for *viz.*, a measure of pepper and received the vessel with great joy. But no sooner he got it than he hugged it to his bosom and wanted to have it cleanly washed. So he hurried to the neighbouring well. But while cleaning it, it slipped off his hands and fell into the deep well.

Thereupon he suddenly grew sorrow-struck and did not know what to do. The balance of his mind lost its equilibrium and he ran about crying in the streets "Oh, how I wish I had not washed it?" This intense mental agony soon developed into a fatal disease which cost him his life. The first merchant grew mad on account of his miserliness, disappointment and sorrow and finally succumbed to his fits of delirium.

No man is allowed to covet another man's property. No man is authorised to speculate upon uncertainties. No man is warranted to trade upon the ignorance of other people. Covetousness is a deadly sin to which ordinary men fall an easy prey, sometimes even unawares. Deliberate covetousness is most horrible and must be detested and avoided. Like all other sins it will not only bring about the ruin of the man in his present existence but will also follow him even beyond the gates of death to requite him in his future existence for all his actions in the present. In the world at large, every day we come across instances where men have come to ruin on account of their avarice and covetousness. These are the object-lessons in the world and must serve as the eye-openers to the erring humanity as to the immutability of the Law of Karma.

—"*A Lover of Stories.*"

# PANCHA PARAMESHTIES.

## (The Five classes of Supreme Beings.)

IN their daily prayer the Jains worship five classes of supreme beings called *Pancha Parameshties.* The prayer is in Prakrit and is as old as Jainism. It runs as follows :—

*Namo Arahantānam*
*Namo Siddhānam*
*Namo Airiyānam*
*Namo Uvajjhayānam*
*Namo Loye Savva Sahunam.*

"Obeisance to the Arhats: Obeisance to the Siddhas; Obeisance to the Acharyas; Obeisance to the Upadhyayas and Obeisance to all the Sadhus in the Universe."

Who are these Supreme Beings and what are their qualities, attributes and powers?

An *Ārhat* is that pure soul existing in an auspicious body which has destroyed the four *ghāti karmas* and which has the qualities of infinite perception, infinite knowledge, infinite power and infinite bliss. The soul that is born as an Arhat is so born because of the great *punya* that it has acquired in many of its previous incarnations. On account of that punya the soul attracts and enwraps itself with a subtle body (*Karmana Sarira*) made up of particles of *Tirthankara-punya-nama-karma* which makes the soul to be born as a Tirthankara or Arhat. The Tirthankara punya is acquired as the result of sixteen deeds or characteristics, (*viz.*), purity of right-belief, reverence for *dharma* and those who practise it, faultless observance of the five vows and a faultless subdual of the passions, ceaseless pursuit of right knowledge, perpetual apprehension of mundane miseries, giving charity according to one's capacity, protecting and reassuring the saints and removing their troubles, serving the meritorious, devotion to Arhats, devotion to Acharyas, devotion to Upadhyayas, devotion to the holy Word, not neglecting one's duties, propagation of the

path of Liberation and tender affection for one's brothers on the path of Liberation.

An Arhat experiences three kinds of wonders in this life time. They are *Sahajādisaya* (natural wonders), *Karmakshayādisaya* (wonders resulting from the destruction of *ghati karmas*) and *Daivikādisayam* (wonders performed by celestial beings on account of the Arhat's attaining omniscience.)

The natural wonders are related to His body and are ten in number. He has a very strong, pure and supremely handsome body with a natural fragrance emanating from it. His limbs are unbreakable like adamant and the blood in His body is of milk white purity. 1,008 lucky signs are seen on his body. His speech is very sweet, sound and beneficial.

By virtue of his destroying the *ghāti karmas* the Arhat has the following ten wonders. His body casts no shadow; He lives without food; He is free from all troubles; His eye-lids do not wink; He destroys all *himsic* (destructive) impulses in beings around him; averts famine; possesses mastery of all arts and sciences; His nails and hair do not grow: He remains always raised above the ground, whether walking, sitting or standing; He appears to be facing all the four directions.

By virtue of his omniscience the following 14 wonders are produced by the celestial beings in the *Samavasarana* (the Hall of audience where the Arhat preaches the Truth to the living beings). His speech is such that it can be understood by all the living beings. In the country where the Arhat lives all the flowers, fruits and grains of all the seasons are grown. All the living beings around Him entertain friendly feelings. There is no disease or deformity in any body. The skies and the directions are clear. In the Samavasaran mild and fragrant breezes blow and sweet-scented showers cool the earth. The gods of the air remove the dust, etc., from the ground. The *devas* and men gathered around the Arhat shout with Joy *Jai !, Jai !,* "Victory, Victory." Lotuses are placed on the *singasan*—Lion-throne. Eight kinds of auspicious things attend the procession. The *Bhutas* carry *dharmachakra* on their heads,

After He attains omniscience the Arhat goes on wandering with His whole assembly from place to place preaching the Way of Salvation.

A *Siddha* is one who is bereft of the bodies produced by eight kinds of karma, who is the seer and knower of Loka and Aloka, who has a shape like a human being and who stays at the summit of the universe.

A Liberated Jiva, a *Siddha* has the following eight qualities (1) Perfect Faith, (2) Infinite knowledge, (3) Infinite Perception, (4) Infinitive Power, (5) Extreme fineness, (*i.e.*), a liberated Jiva is incapable of being perceived by the senses, (6) Interpenetrability, that is to say, one liberated Jiva can allow others to exist without obstruction, just as the light of a lamp does not prevent the interpenetration of the light of other lamps, (7) the quality of being neither light nor heavy. It always stays at the summit of the Loka, (8) undisturbable bliss.

An *Acharya* is defined as one who practises five *acharas* (kinds of conduct) and advises his disciples to do the same. The five kinds of *acharas* are *darsanachara*, *jnanachara*, *charitrachara*, *tapachara*, and *viryachara*. *Darsanachara* is the turning of one self to the faith that the soul, consisting of supreme consciousness, is separate from everything else and is the only thing to be meditated on. *Jnanachara* is the turning of one self to attainment of the knowledge that the natural characteristics of the soul have no connection with delusion, etc., or attachment and aversion. *Charitrachara* consists in making the soul tranquil after freeing it from all kinds of disturbances arising from attachment, etc., so that it may enjoy perfect bliss *Tapachara* consists in the practice of various kinds of penances by which one can conquer reprehensible desires and attain a true conceptian of the soul. *Viryachara* is giving full scope to one's inherent power so that the first four *acharas* might not be hindered or destroyed.

In addition to practising the above-said five *acharas*, an Acharya performs twelve austerities, ten *dharmas*, and six *avasyakas* and observes three-fold restraint of mind, speech, and body. All these make up the thirty-six qualities to be found in an *Acharya*.

An *Upadhyaya* is one who is always engaged in studying and explaining to others the eleven *Angas* and fourteen *Purvas*.

A *Sadhu* is described as one who is always active in attaining perfect conduct with perfect faith and perfect knowledge which form the path of Liberation. A Sadhu has 28 essential qualities since he observes five *maha-vratas*, five *samities*, six daily duties, restraint of the five senses, and seven other duties: (1) not-bathing, (2) sleeping on the ground, (3) complete nakedness, (4) removing the hair with one's own hands, (5) taking only a little food, (6) not applying a brush to the teeth, (7) taking food in a standing posture, and only in the hollow of the hand.

These are in brief the characteristics of the five classes of Supreme Beings whom the Jaines worship daily and meditate upon daily so that they may also become like them.

The five Parameshtis can be divided into two classes—those who have attained Moksha and those who are on the path to Moksha. The Arhat and the Siddha belong to the first class, while the Acharya, the Upadhyaya and the Sadhu come under the second. Of the Arhat and the Siddha, the Arhat is in the *Bhāva-Moksha* stage whereas the Siddha has reached *Dravya-Moksha.* The Arhat has destroyed only the four *ghāti karmas* and has acquired *ananta chatushtayas* and is living in the midst of men in a resplendent body. The Siddha having destroyed both the *ghāti* and the *aghāti* karmas, has gone up to the top of the Universe where he stays and enjoys eternal bliss being indifferent to what is going on in the regions under His feet. Though potentially, in consideration of their *gunas*, the Siddha is superior to the Arhat, still the first salutation is done to the Arhat because he has taught from his all-knowledge all about the Reality, the Moksha and the Way to Moksha.

Of those who are on the path to Moksha *i.e.*, the Acharya the Upadhyaya and the Sadhu, the last named has the least amount of *parigraha* (attachment) with anything in the world. Practically he has no *parigraha* at all. He is concerned solely with the realisation of his own self. That is to say he has only *Moksha-marga-anushtanam*. An Upadhyaya on the other hand has,

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in addition to *Mohsha-mārga-anushtānam* the duty of *Dharmopadesam* also *i.e.*, preaching the *dharma*. Along with these two duties, an Acharya performs in addition the sacred duty of initiating others into the Holy Order—*Dikshadāna*. Thus the Acharya is more concerned with the welfare of others than the Upadhyaya and the Sadhu. And hence he is saluted first of the three. The less concerned Upadhyaya is next saluted and the least concerned or the unconcerned Sadhu last of all. The salutations are offered to them one after the other only from the *Vyavaharic* point of view. Really we worship them all together collectively when we chant the sacred syllable "*Om.*" Potentially and from the *nischaya* point of view the souls of the *Pancha Parameshtis* have the same divine qualities.

—*C. S. Mallinath.*

# JAINA TEACHERS AND THEIR CONTEMPORARY KINGS.*

## (Prabhavika Charita)

**(Extracted by Dr. R. Shama Shastry, M.A., Ph.D.)**

### *(1) The Era of Vikramaditya and the Dynasty of Gardabhilas and of Murundas.*

THE importance of the Puranas as a source of information at least on the list of successive dynasties of kings that ruled over various parts of India is admitted on all hands. Accordingly, relying upon the Puranas historians of India presumed that the Sunga, Kanva and Andhra dynasties successively came one after another and ruled over a great part of Northern India from Pataliputra, their capital in Magadha. But it is a mistake to take them to be successive dynasties and there is evidence to prove that some of those dynasties were more or less contemporaries either beginning earlier or lasting longer than those dynasties which they are supposed to have succeeded. If we were to rely on the accuracy

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of the Puranas at least so far as the succession of dynasties is concerned, we should be led to believe what the Puranas say regarding the dynasties that succeeded the Andhras. Concerning these dynasties, the Vishna Purana says as follows :—

"After these, various races will reign as seven Abhiras, ten Gardabhilas, sixteen Sakas, eight Yavanas, fourteen Tusharas, thirteen Murundas (Murundas-Vayu), eleven Maunas (Hunas-Vayu), altogether seventy-nine princes who will be sovereigns of the earth for 1399 years."

From this one would be led to believe that the Andhras were succeeded by seven Abhira kings who in their turn were succeeded by ten Gardabhilas and others. But there is evidence to prove that this Puranic statement is entirely wrong and that both the Gardabhilas and the Murundas were both contemporary to the Andhras. This evidence is furnished by the Prabhavikacharita or the Life of Jaina Saints, composed by Pradyumnasuri in Samvat (*Vedanala sikhi sasi dharavaraha*) 1334-1378 A.D. printed by the Nirnayasagara Press, Bombay, and published by B. R. Ghanekar in 1900. There is, however, a mistake on the title page, of this book. It is not the work of Chandraprabhasuri, as stated on the title page, but rather the work of Pradyumnasuri, as clearly stated in a verse repeated at the close of every chapter of the work. From the fourth chapter entitled Kalakasuriprabhanda of this work, it will be clear that the dynasty of the Gardabhilas was contemporary to the Andhras and that, while Satavahana of the Andhras was ruling in Pratishthana and Murunda in Pataliputra, one of the Gardabhilas, called Gardabhila, was ruling in Ujjayini in Malava. It will also be noticed that, after Gardabhila was slain by the Sakas, Ujjayini passed into the hands of the Sakas and that king Vikrama drove out the Sakas from Ujjayini and established his own dynasty there, celebrating his victory by starting an era after his own name. Again in the eighth chapter entitled Vriddhavadi-prabhandha the author speaks of Vikramaditya as being the contemporary of king Balamitra and of the interest which king Vikrama took in the religion of the Jainas. He says that the dynasty of king Vikrama lasted only for 135 years and was destroyed by the Sakas, his

enemies and that they celebrated their victory by starting another era after their own name. Whether reliance can be placed upon this assertion is a question which I leave to scholars for decision. The nature of the event described in the life of Kalakacharya appears to me to be true and inclines me to believe that the author has recorded a genuine tradition. A brief summary of the story is as follows :—

There was a city called Sridharavasa. There lived a king called Virasimha who was very powerful. His wife was called Surasundari. He had a son called Kalaka and a daughter Sarasvati. Once Kalaka went out of the city riding on a horse and exercised the horse by various movements. When he and the horse were tired he sat taking rest and heard the noise of speaking in the midst of a forest not far from his resting place. He ordered his minister to ascertain whose speech it was. Having found it out, the minister returned and said that Gunakara, a Jaina teacher, was preaching there. The prince went there and listened to Gunakara's lecture, on the ethics and philosophy of the Jainas. Impressed by his lecture, the prince, permitted by his parents, embraced Jainism and became an ascetic, together with his sister. On the death of Gunakara, Kalaka took his place and began preaching.

Once he went to Ujjayini. At that time the king of Ujjayini was Gardabhila and he happened to be outside the capital (?) when Kalaka with his sister was there. Struck with the beauty of Sarasvati, the sister of Kalaka, Gardabhila carried her off. On hearing this through the Jaina nuns who accompanied him, Kalaka went to the Court of Gardabhila and spoke thus :—

"O Saivait king, it is true that we have formed a fence round our Kachha to protect its fruits. But when in spite of your being regarded as the protector of the religions of all castes, you yourself carry off and eat fruits, whom shall we complain to?"

When the king paid no attention to his appeal, Kalaka in virtue of the Kshatriya blood flowing in his veins took an oath that, if he were not to slay the king, his wives and sons, relations and all, he would be guilty of the terrible sin of the slaughter of

humanity. When he expressed his determination before the king and the public he was taken for a lunatic. Feeling for his sister, he left for the countries of the Saknins, *i.e.*, Sakas, on the banks of the Indus. There were ninety-six Saka States ; at their head there was a Mandalika with an army of 700,000 horses. Kalakasuri sought an interview with the Saka chief and on being admitted into his Court, he requested his help against Gardabhila. The Saka chief consented and sent out his 96 feudal chiefs to rescue Kalaka's sister. They all arrived at the vicinity of Ujjayini, the capital town of Gardabhila, and captured him alive. At the request of Kalaka he was however let out and banished. The country was divided among the conquerors. Sarasvati was released and taken among the nuns.

Sometime after this event Vikramaditya drove the Sakas out of Ujjayini and made himself the king of the country and started an era after his own name. Then again one hundred and thirty-five years after Vikramaditya, the Sakas destroyed the dynasty of Vikrama and started an era after their own name.

After the banishment of Gardhabhila, Kalaka went to Balamitra, the king of Bhrigukachha. Balamitra's brother was called Bhanumitra and his sister Bhanusri. They were the son and daughter of his paternal aunt.

Having arrived at the court of Balamitra, Kalaka conquered his chief priest in religious dispute and converted the king, his priest and his subjects to Jainism. Having spent the rainy season there, he went to Pratishthana (Sthanesvar) which was then the capital of Satavahana. Satavahana himself was a Jaina. (B.C. 27 ?)

In Kosala there was a king called Vijayabrahma and there was also a merchant called Phulla with his wife called Pratima. Having no son, she went to Parsvanathachaitya and worshipped the image of Parsva. Parsva appeared before her and said that, if she wanted to have a son, she had to go to Vidyadharagachha and drink the water used to wash the feet of the teachers in the gachha where Kalakasuri once flourished. She did so. She then became pregnant and brought forth a son who was called Nagendra

When he became eight years old, he was initiated into the religion of the Jainas. He became an ascetic under Sangamasimhasuri. Mandana was appointed to teach him. When he was ten years old, he became the head of Kashpatta in the place of Sangasimha and became known as Padalipta.

There was then in Pataliputra a king called Murunda. After residing in the court of that king for some time, he went to Bhima, king of Lata. Then he left for the city of Manakheta ruled over by Krishna and then to Balamitra, king of Bhrigukaccha.

There was in Pataliputra a king called *Dahada* (probably the father of Murunda). Dahada *was converted* to Jainism by Mahendra of Bhrigukachha. It is under this Guru that Padalipta learnt Jaina philosophy. Mahendra also converted Krishna of Manakheta to Jainism.

At this time there lived Nagarjuna, the celebrated alchemist. He was a Kshatriya by birth. His father was Sangrama and mother Suvrata. Padalipta converted him to Jainism. At the same time Satavahana was ruling in Pratishthana. While Balamitra with his son Dananjaya was ruling in Bhrigukachha, Satavahana invaded Bhrigukachha and Padalipta saved Balamrita from his attack.

The four Jaina teachers, namely, (1) Aryakhapta, (2) Rudradevasuri, (3) Mahendrasuri, and (4) Padalipta were successive and almost contemporary teachers about 484 after the Nirvana of Mahavira. In Bhrigupura there was a sacred place of pilgrimage for the Jainas. It was often destroyed by enemies and often restored. Among those who restored it one was Vikramaditya whose minister was Limba.

In the seventh year of his era he set up a flag and a golden vessel in the Vira temple which he restored in Vapata.

Siddhasena was Vikrama's teacher. Siddhasena was for sometime the teacher of Devapala, king of Karmara nagara. Siddhasena helped Devapala in averting danger to his country by the attack of Vijayavarma, king of Kamarupa.

(The above history is an amplification of what was recorded in a prasasti dated 150 samvat in the Varshasrama matha on the top of Raivata mountain.)

# PRESIDENTIAL ADDRESS.

BY

**Rai Saheb Phulchand Rae, B.A., C.E.**

*(Delivered at the Twelfth Anniversary of the Jaina Brother's Association, Allahabad).*

*Mangalam Bhagwan Viro,*
*Mangalam Gautamogani,*
*Mangalam Kundakundadyo,*
*Jaina Dharmostu Mangalam.*

Ladies and Gentlemen.

I AM sincerely thankful to the members of the Jaina Brother's Association for the honor they have done me by asking me to preside at their 12th Anniversary meeting. Looking at the large and distinguished gathering around me, I feel diffident to speak, and if I venture to say a few words it is only because of their love for me which will put up with any short comings. I fully reciprocate their feelings of love and it is because of this that their joys are my joys; their sorrows my sorrows; their trials and tribulations my trials and tribulations; and whatever success they achieve will affect my children, grandchildren, and great-grand children. I hope therefore you will all forgive one, who though not so able, is yet full of love and good-will for the young-men who have joined hands together to uplift the Jaina community and to revive the dying embers of Jainism to make it re-occupy its proper place among the religions of the World.

I have listened with rapt attention to the report of the President. He has very ably reviewed the work done by the Association so far. We must all be deeply grateful to the generous and enlightened Lady Mrs. Sumer Chand, who provided the Boarding House in the year 1912, and thus gave the Jaina youths coming here for their education, a shelter and a meeting place for the exchange of their views. The Jaina youngmen, as is

evident from the report, fully availed themselves of the opportunities thus afforded them. They formed a Brotherhood, settled its aims and objects, held debates, and to prove that their debates were not merely lip deep took vows to carry out their resolutions in practice, and thus they more than fulfilled the expectations of the Founder of this Institution. In 1918, after 6 years, a zealous Jaina student, Lakshmi Chandra, organised a series of lectures, in inviting eminent Scholars, Jainas and Non-Jainas, to address them from time to time. This naturally attracted public attention, and as Allahabad is the centre of learning in our Province, gentlemen like Messrs. Chintamani, Richardson, Jevons, and Justice Walsh came and addressed the public from the Jaina platform. The remarks made by some of them about the Association and its organisation cannot but be immensely gratifying to me. I shall quote only a few:—Mr. Justice Walsh writes "The organisation is in capable hands and is the best of its kind in Allahabad." Mr. Rust, at present Inspector of Schools, Lucknow, writes, "An Association of this kind must be of great value to students. It is evident that the Committee have sound organising ability." Principal Tara Chand says "It has succeeded in creating a true University atmosphere in Allahabad."

Not content with their progress, they started a Magazine in 1920 and soon made it so attractive as to elicit from the Vice-Chancellor, the remarks 'that it was a teacher of right morals and expeller of immorality.' This even was not enough for ardent youths. They started a Library and by persistent efforts succeeded in getting the general public to help them with books and money.

Ladies and Gentlemen, this record of literary progress will fill the heart of any patriot with pride and confidence in our younger generation. To me a Jain, it is a clear proof of the tenets of my religion. Jainism recognises no limits to human progress. Our Tirthankars, whom alone we recognise as the supreme God, were only human beings like ourselves. They distinctly preached that all souls whether of Angels, men or beasts were equal, and had the same chances of progress. By attaining *Jivan Mukti* in

their lives they demonstrated practically that there was nothing which a human soul could not accomplish. My dear brothers, therefore, go on advancing steadily and patiently and if you persevere I have no doubt you will achieve what your Association stands for, the union and progress of the Jaina community and the propagation of the Principles of Jainism.

According to Jainism perfection cannot be one-sided. A human being to achieve the ideal must have his faculties developed all round, morally, mentally, and physically. The young men have therefore not neglected physical culture, and what is very flattering to me, a strong believer in India's past, is that they have attempted to revive the Indian Akhara—with its usual accompaniments *viz.*, Indian-Clubs, *Danda*, Wrestling *Kabaddi*, *Pata*, Swordsticks and other exercises for self defence against odds. I hope the Jiu-Jitsu of our neighbours, the Japanese, which has caught the fancy of the whole world, will also find a place in their *Akhara*.

From the above please do not think for a moment that I want to discourage Cricket, Hockey, Football, or other modern games. But in the Renaissance of India which is quite visible in the distant horizon I feel our national system of Gymnastics and physical culture, so simple, so cheap, so easily accessible to all, and hallowed by its association with our sages and seers of old must find a fitting place. We must have our Bhims and Arjuns, our Rustums and Isfindiars, our Ram Murtis and Tara Bais. Along with our national games we must have our national music, our national architecture, our national language, and in short everything our own. I hope you will soon be able to get some Sadhu to teach you our breathing exercises to enable you to keep good health and brave the inclemencies of the weather without any shelter or protection even such as is afforded by clothes, just as the Jaina or Hindu Sadhus did of yore. I met a Sadhu in Lyallpur (Punjab) who had perfect control over different parts of his body. He could sit on the open race-course ground in January at midnight, when the temperature was below the freezing point, absolutely nude and go on with his recitations. He told me he

could walk out in hot weather, when the temperature was above 115° degrees and scorching winds were blowing and not feel at all uncomfortable.

Above all I am specially gratified to find that the young men have not neglected their studies. The struggle in life is getting harder and keener everyday. A chief engineer once told me that boys are taught calculus and other branches of higher Mathematics in England at the age of 16 and that in night schools, when they have spent their day in earning their wages to maintain themselves. So any young man who will not devote his energies whole-heartedly to his studies will soon find himself out-stripped in race and be neglected by his former admirers and friends. The eminent gentlemen who so kindly help you in your debates could not have risen to their present eminence but for the midnight oil spent in their college days. So please work as hard as you can and distinguish yourself in your University in every subject. The Jainas are very successful as Bankers; their literary activities are not poor, but where are their Chemists, Physicists, Zoologists, Botanists, Doctors, Engineers, Engine drivers and Blacksmiths. If there are any, they can be easily counted on our fingers. Our Shastras clearly prove that we had many such. I was once reading a Jaina Granth, *Triloka Sara* and found therein a simple formula for finding out the volume of a conch-shell, divided into 2 parts by a line drawn through the teeth. I confess I was not able to find out how the formula was arrived at, though the rule given in itself was quite simple. My dear young men, pray do not neglect any side of your education. Learn all about aeroplanes, design railway carriages, build one if you get a chance, study closely engines and their mechanism. In short prove to the world, that a good Jaina is capable of acquiring all arts and crafts, and by your activities in every direction of your life justify the remarks of your late Vice-Chancellor, Sir Claude de la Fosse, when he says "*Though a small community the Jainas excel by their intellectual vigour.*"

Now as to the necessities mentioned by the President of the Association, funds are required for an enlarged library, a monthly

magazine, and for the expenses of Jaina Research scholars invited to deliver lectures in the new hall also provided graciously by our benefactress Mrs. Sumerchand. I would point out that the Jainas are one of the wealthiest communities of India and if they wished they could endow any institution sufficiently to make it self-supporting. Look at their temples and Dharamshalas. The temple at Mount Abu, an unrivalled monument of Indian architecture, cost 17 crores, when it was built. It would cost much more now. The outlay on temples and Dharmshalas of Palitana must also be counted in crores. The image of Gomatswami, 56 feet high cut out of a rock at Sravana Belgola in Mysore territory is an object of admiration to the Engineers and Architects of the world. It is difficult to estimate its cost even roughly. Yet we cannot get funds for the few necessities mentioned by the President. The difficulty is that our rich men belong to the old school of thought. To them building a temple and holding a procession is a far more sacred duty than the spreading of education, providing of Schools and Colleges, enlarging a library or publishing a magazine. It is not an easy task to make them see eye to eye with the English educated Jainas. The remedy however is quite simple. Do not be in a hurry. Join the old men in all the religious activities. Show by your conduct than even outwordly you are as good Jainas as they are. Invite them to your gatherings and thus try to persuade them as often as you can. If once you can convince them that the English educated Jainas are not against what they believe to be true Jainism, I am sure they will help you and if once they open their purse strings you may depend on my word that your institutions will not suffer for lack of funds. If a tenth of the money that is spent every year in processions and in constructing temples could be saved for Halls, Libraries, Magazines and other educational purposes there will be enough money not only for providing these facilities at the seat of every University in India and England, but also for a Jaina college and even a Jaina University.

To the list of necessities mentioned by the President I shall add only one which has been upper-most in my mind for some

years. It may not be local, but that is no reason why it should not be considered. You must all have heard of the sad and unnecessary struggle that has been going on for some time past between the two sects of Jainism—the Swetambaras and the Digambaras, for the mode and right of worship over their chief place of pilgrimage, the Sammed Shikharji, otherwise called the Parasnatha Hill. The money that has been wasted upto date and is still being wasted for the fees of lawyers, etc., is simply atrocious. Is it really impossible to settle our differences without dragging out an expensive litigation? We are both followers of the same Tirthankaras. Our basic principles are the same. So why not sit down together and make a pact? The learned counsel of the Swetambaras and myself took only 5 minutes to come to an agreement. Why cannot the leading members of both the sects do the same? Where are the Swarajists of India? Should not some of them intervene and provide a fair solution? Would any one here present Jaina or Non-Jaina, young or old, take up the gauntlet and not rest until he has brought about a Punchayat to settle the differences between the two sects of the same religion? I appeal to one and all. We hear so much of Hindu-Muslim unity. Here is a good opportunity for the Swarajists to show what they can do amongst the Jainas. Syadvada—the unique weapon in the armoury of Jaina metaphysics is a well-known system of logic. When our last Tirthankara Lord Mahavira found that India was torn up with rival religious feuds he proved thereby that sects holding opposite views could both be correct. A thiest says, "God is." An Athiest says, "God is not." A Jaina says, "both may be right."

The difference is entirely due to the view-points of the contending parties. Lord Mahavira was thus able to explain away most of the differences then prevailing in India and preached a universal religion. Millions flocked to hear Him, as his Court (*Samavasaran*) progressed from place to place. Mahatma Gandhi has been preaching Peace and Union for years. Mahatma Gandhi has similarly converted the whole country to his views by his message of peace. Could not he or the leaders among his followers do the same and bring about peace and union among

the contending sects of my community and thus end this long pending and ruinous struggle in the law courts?

I now come to the most pleasant part of my duty which is to thank those who have helped the Jaina Brothers' Association and who may feel disposed to help it in future. Now ours is a small community and the number of our English educated young men is still less. Mr. Vice-Chancellor, learned Judges of the High Court, and other leading gentlemen of Allahabad: kindly attend our meetings as often as you can and help and encourage our young men with your advice. Where so many have helped us it is difficult to make a distinction. I shall therefore mention by name only a few. However, I thank them all on my behalf and on my behalf and on behalf of my community. I have already expressed my feelings of sincere gratitude to Mrs. Sumerchand, the Lady Founder of the Jaina Hostel. I must not omit to mention my late friend Kumar Devendra Prasad of Arrah, whose collection of Jaina books was the first to attract my attention, when I went there. He combined the enlightenment of the west with the knowledge and principles of a conservative Jaina; and possessing both inexhaustible energy and influence was able to do a great deal for our cause. It is much to be regretted that he was snatched away from us in the prime of his life, but his noble example and work are the inspiration of our Jaina Brothers.

Among the various Non-Jaina benefactors of the Association I personally know only one—Mr. Mackenzie—our popular Director of Public Instruction. He spoke to me very highly of the Jaina Hostel last October and I am exceedingly glad to hear that he has since provided funds to give it electric light and fans. The Wesleyan Mission closed the High school in Cantonment Lucknow in 1922. I purchased it and ran it single handed for a year, but I soon found that the income from my endowment would not suffice to run it permanently. Last June, when the school was closed for summer vacation, I went from door to door, but the local gentry would not help me. The governing body of the school made an earnest appeal for funds, but in vain. I had no alternative left, but to make up my mind to

close the school. Mr. Mackenzie heard of it and on the recommendation of Mr. A. P. Cox—then Inspector of Schools, Lucknow, at once sanctioned a special grant which I believe will be quite sufficient to run it efficiently. He is a Scotch-man who are reputed to be shrewd business men like the Jainas. As a boy he must have been brought up on porridge and milk which is the principal diet recommended by Jaina Shastras. His generosity has been extended to the Jainas both here and in Lucknow and probably all over the Province. We Jainas are strong believers in the transmigration of Souls. Is it too much to believe that he may have been a Jaina in his previous life? I certainly hope it was so and that as he goes on helping us during his present life time, he will rise higher and higher and find still better opportunities to help us in his next *janma*.

Ladies and gentlemen, Jainism is a very cosmopolitan religion. There is room in its fold for every caste and creed. A Jaina platform is open to the speakers of every religion. Our Tirthankaras preached the truth without pressing any body to accept it. In the (*Samavasaran*) of a Tirthankara Angels, human beings, birds and even beasts used to assemble to hear the Word of Law. I invite you all therefore as cordially and respectfully as I can to read our books, attend our meetings and listen to the discourses of our Rishis and Pandits. I shall now conclude with a couple of stanzas of Swami Amitagati which we Jainas read daily at our morning and evening prayers :—

*O, Goddess Saraswati! Pray excuse me, if, through in attention, I have uttered anything wanting in meaning, spelling, word, or sense and grant me the boon of knowledge absolute.*

*O, Goddess, Thou art like the jewel Chintamani in granting all desired objects. May I, by worshipping thee, obtain wisdom, control gained, purity of thought, realisation of my own self and perfect happiness everlasting.*

## NOTES AND NEWS.

### Justice J. L. Jaini's paper on Jainism.

The following extract from "*The Hindu*" of 26th September 1924, will be interesting to our readers :—

(REUTER'S SPECIAL SERVICE.)

LONDON, Sep. 25.

Sir Patrick Fagan presided on the fourth day over the Religious Conference. * * * The paper on Jainism prepared by Jagmander Lal Jaini, Chief Justice of Indore, was read in his absence. The paper stated that since the rules of conduct of the

Jains were all based on love, piety, compassion and fellow-feel ing the Jains were necessarily vegetarians through centuries of tradition and discipline. It had become impossible for a true Jain to hurt anyone by thought, word or deed. There were no Jain mendicants and the Jains had the lowest percentage of criminals in India.

## A Strange Figure in the British Empire.

We take the following from an interesting article with the above heading in *My Magazine*. London Vol. XX. July number. 1924 :—

"In the year 1868 there was born in a city on the sea of Omen a Hindu boy named Mohandas Karamchand Gandhi. His parents were well-to-do and cultured people but did not belong to the aristocratic sections of Hindu society. In religion they were Jains.

Now, the Jains believe that all forms of life are sacred. They will not destroy the life of any animal, bird, fish or insect, but will go out of their way not to injure even the lowest form of parasite. They believe that all life comes from God, and coming from God, is sacred ; it is sacred because one day it will return to God."

## Sri Jain Sumati Mitra Mandal.

Mr. Chiranjit Lal Jain B. A., writes from Rawalpindi :—

As the secretary of this Mandal I am glad to send you a note on the activities of our Mandal for favour of publication.

1. *Kanya Pathsala* (Jain Girls, School) containing about one hundred girls on the roll, About 60 of them are Jains. The school is unaided and hence some of the best books compiled by our learned editors of, "*Jain Mahilla Darsh*" Srimathi Chandha Bai Ji are taught in the school. Books, Stationery etc., are supplied without any charges.

2. *Ratri Pathsala*. (Jain Night School). About sixty students are taught daily in this school. Hindi, Urdu and English are the subjects. The shop-keepers and school boys take great advantage of it. Recently we sent some students to the Punjah University Hindi Proficiency Examination, three of whom have been declared successful about 75% of the Jains here know Hindi and can read and write well.

3. The publishing of some tracts like '*Gohar Bhe Bāhā*' and others, a series of 15 booklets have done great benefit to the public. The above tract has particularly met with a good reception at the public hands, Many have given up flesh-eating and we have got some letters from Mohamadans who had pledged themselves not

to eat flesh thereafter. I think, an English translation of it would be of great service to the English knowing public.

4. *Shastra Bhandar.* Our library contains about 1300 Books. There are about eighty members, both Jains and non-Jains.

5. Lastly the keen desire of all of us is to start a Jain National School on Gurukula lives.

## Farewell to Professor Benarsi Das Jain.

Mr. Babu Ram Jain, B. A. Zira, writes :—L. Benarsi Das Jain, M. A., Prof. of Epigraphy, Oriental College, Lahore, has proceeded to England for further studies in Sanskrit and Prakrit with special reference to Jain Literature. Prof. Benarsi Das is a brilliant scholar of the Panjab University and has written some useful books. He was recently engaged in compiling a Panjabi-English dictionary.

During his short stay in Bombay, he attended several important functions and was entertained according to his rank and position. Replying to an address by the representatives of the Jain community, Bombay, he said, "I promise, I will try my best to keep up the tenets of Jainism."

He was bidden a hearty farewell on the sea-shore by his numerous friends and admirers from Lahore, Amritsar, Zira, Ambala and Hoshiarpur. Prof. Benarsi Das was full of hopes and looked cheerful while departing. He left India for London on the 23rd of August by *S. S. Naldera.*

## A Jain History.

Mr. Sumerchand Jain of Ambala writes to us that he desires to write a "Jain History" of India and for that purpose requires the narrative dealing with the lives of 63 *shalaka purushas*. He also wants to have all available information regarding the history of the several ruling dynasties in the Deccan since the days of Lord Mahavira. He requests our numerous readers to kindly provide him with the necessary references and sources of information. Such of those who are interested in this topic will do well to write to Mr. Sumerchand Jain, Accountant, Bhatinda, Punjab.

## Berar Notes.

Mr. M. B. Mahajan, Pleader, Akola writes :—

The Shikharji civil case and the Shirpur criminal case are all over. The Sammedh Shikar and Shirpur are both sacred places held in very high esteem by both the Digambaries and Swetambaries. We are all alike the followers of Lord Mahavira who

preached the Gospel of Love for all living beings. But unfortunately enough our brethren are found pledging themselves to take the cases to the highest tribunals possible whatever it may cost them. Even to-day there are so many cases pending before the Privy Council and they cost the community several lakhs of rupees. Therefore we would request all our Jaina friends to settle their disputes amicably and present an united front.

There is a branch of the All-India Jaina Association at Wardha but I am very sorry to say that it is very inactive and apathetic. I may suggest that this Association must try for a reconciliation of parties in this province. There is a C. P. and Berar Digambar Jain Association which is working slowly for the good of the community with the invaluable help of energetic workers in the field of social service under the lead of Mr. J. D. Chavre, a leading member of the Akola bar. He is in reality the backbone of almost all Jain activities in this province.

Karanja is a central place of activities. There are a number of old *Bhandars* containing unknown treasures of Jain literature in Sanskrit and more especially in Prakrit. Efforts are now being made to resuscitate them and publish them. Here is also a *Mahavir Brahmacharyashram*, an institution run on the ancient model of a *Gurukul*. The monthly expenses alone come to about Rs. 1,200 and the Reserve Fund of the institution amounts to nearly a lakh of rupees. It also coaches up students till the Matriculation standard.

There is a *Bahubali Vyamshala* where Jain youths receive excellent physical culture and the institution deservingly enough has attracted the attention of the public and has also elicited the admiration of many a gentlemen including some European visitors.

* * * *

120 Dig. Jains, 17 Sw. Jains, 1115 Hindus in total 1252 passengers took advantage of Hira Bag Dharmashala in July 1924 and 125 Dig. Jains, 49 Sw. Jains, 824 Hindus in total 998 new patients and 3594 old patients were treated in Ailak Pannalaljee Hira Bag Dispensary on a bare fee of one anna each if rich and quite free of charge if poor in July 1924.

138 Dig. Jains, 50 Sw. Jains, 625 Hindus in total 813 passengers took advantage of Hira Bag Dharmashala in August 1924 and 150 Dig. Jains, 66 Sw. Jains, 851 Hindus in total 1169 new patients and 3648 old patients were treated in Ailak Pannalaljee Hira Bag Dispensary on a bare fee of one anna each if rich and quite free of charge if poor in August 1924.

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# Jaina Study Books.

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|---|---|---|---|---|
| The Key of Knowledge, (Second Edn.) | By C. R. Jain. | 12 | 0 | 0 |
| The Practical Path | Do. | 2 | 0 | 0 |
| The Householder's Dharma | Do. | 0 | 12 | 0 |
| Sacred Philosophy | Do. | 0 | 4 | 0 |
| Jainism | By Herbert Warren. | 1 | 0 | 0 |
| Atma Dharma | by Sri Sital Prasadji | 0 | 4 | 0 |
| Vijaya Dharma Suri By A. J. Sunavala | Cambridge University Edition. | 3 | 12 | 0 |
| Outlines of Jainism by J. L. Jaini | | 3 | 0 | 0 |
| Jaina Law Do. | | 1 | 4 | 0 |
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